1:Radin E-5 (1908-1913) 1923
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they forced their way through the country occupied by the Winnebago, war would not have occurred.

The Winnebago call themselves *Hotcąpara*, which has been variously interpreted as "people of the parent speech" by James Owen Dorsey and as "big fish people" by other observers. Dorsey's explanation, which is the one most generally accepted, is most certainly wrong, and represents an interpretation read into the word to make it fit the legends which claimed that the dialect was the most archaic of all the Siouan languages. It is true that *ho* may mean "speech," but *ɣrųpi* can only mean one thing, and that is "big, real." It is found with a number of animal names, such as *hetrųpi*, "turtle," and *cnitrųpi*, "wolf." It corresponds strictly to the Dakotan *tank*, "large." *Ho* means "fish" in Winnebago. The name Winnebago, as is well known, is of Algonquian origin.

The Winnebago were first encountered by white men in 1634, when Jean Nicolet visited them as agent for Governor Champlain. Where he encountered them is not definitely known. The Winnebago as a rule claim that it was at Green Bay. Some discussion has arisen of late years on this question. No contemporary narrative of the event exists, nor have the Winnebago any clearly marked legend that might be interpreted as referring to it.

An excellent description of their history has been given by P. V. Lawson [1] and from this we will quote at some length, selecting those periods that are of greatest importance in the history of the tribe and which can be illustrated by semihistorical legends still known to the Winnebago.

Much of our knowledge of the early history of the Winnebago is derived from Baqueville de la Potherie's Histoire de l'Amérique Septentrionale. A good deal of his information was obtained from Nicholas Perrot. For the period covering the years 1640–1660 we have the following information: [2]

> A few years ago, they numbered possibly 150 warriors. These savages have no mutual fellow-feeling; they have caused their own ruin, and have been obliged to divide their own forces. They are naturally very impatient of control, and very passionate; a little matter excites them; and they are great braggarts. They are, however, well-built, and are brave soldiers, who do not know what danger is; and they are subtle and crafty in war. Although they are convinced that their successes drew upon themselves the enmity of all the surrounding Nations, they cannot be humble. Their women are extremely laborious; they are neat in their houses, but very disgusting about their food.

[1] The Winnebago tribe, in Wisconsin Archæologist, vol. 6, no. 3, Milwaukee, 1907.
[2] Quoted in Lawson's paper, p. 92.

5: McKern E-5 (1927) 1929
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The shrine about which this ceremony centers is also a bundle, in this instance owned by one of the waiters, but not necessarily so. Its setting up followed a definite procedure. A small mound of sand was first heaped up on the grassy floor of the lodge. A wooden bowl was placed on the top center of the mound, and a tin bowl directly west of the mound. These were both filled with maple syrup. Four men placed handsful of tobacco at the base of each of the syrup containers. Then the bowl of syrup was removed from the mound, to be placed adjacent to the tin vessel, and from the open buffalo bundle a number of buffalo tail's were taken and placed upon the mound. Four small eagle feathers, dyed red, were inserted in the margins of the mound to point in the four cardinal directions.

The leader, accompanied by musicians with rattles and one drummer, then sang one set of four songs. A dance song followed, practically everyone present joining in the dance, forming in line behind the leader and circling the lodge in a counter-clockwise direction. All the men were in the forepart of the line; the women followed the men. As the line was forming, several of the men urged the humble subscriber to this account to join the dance. Never before having witnessed the particular performance, I was entirely ignorant of the correct procedure, but realizing that this was a common dance in which anyone could participate without special preparation or careful observance of conduct, I, to my downfall, consented. I joined the line where it was forming immediately in front of me. The dance started before I became aware of my embarassing position; for whereas all the other men were grouped to comprise the leading half of the line, I was far back in the formation, distantly removed from the other representatives of my sex —dancing with the squaws. The shouts of merriment arising from both the men and women satisfied me, however, that I had not committed the unpardonable sin. Nevertheless, as soon as it was convenient, I corrected the error of my position.

As the line passed the bowls of syrup, the dancers each drank of the contents; the men from one bowl, the women from the other. The singing and dancing was continued until all the syrup was gone. Finally, the wooden bowl having been replaced on the sand altar, the leader approached it on hands and knees, mimicking the grunts and actions of a buffalo. He then proceeded to butt the bowl with his head, turning it over.

Speeches by the leader and by other prominent men brought the ceremony to a close.

My general reactions to the performance were two-fold. In the first place, I could not but be impressed by the exalted fervor of the older participants; at times tears coursed down the cheeks of Big Wave as he sang the spirit songs of his ancestors, and other participants showed the effect of strong emotion. Secondly, I beheld the ancient

although the feast was supposedly given in our honor, we were placed on one side of the main participants. After the kettles containing the food had been put on twice, it became daylight and the feast was over.

The following spring we moved to the Mississippi in order to trap. I was still fasting and ate only at night. My brothers used to flatter me, telling me that I was the cleverest of them all and, in consequence, I used to continue fasting although I was often very hungry. In spite of my desire to fast, however, I could not resist the temptation of being around the girls. I wanted always to be near them. They were generally in their menstrual lodges [19] when I looked for them. My parents did not wish me to go near the girls then but I went nevertheless.

My parents told me that only those boys who had no connection with women would be blessed by the spirits. Throughout this time my sole wish was to appear great in the sight of the people. To be praised by my fellowmen was all I desired. And I certainly received what I sought. I stood high in their estimation. That the women might like me was another of the reasons why I wanted to fast. But as to being blessed, I learned nothing about it, although I went around with the air of one who had received many blessings and talked as such a one would talk.

[19] Any contact with menstruating women, or even with objects in any way connected with them, will, it is the firm belief of the Winnebago, destroy the power of sacred objects or individuals temporarily sacred. Fasting youths were regarded as such.

7:Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

A Funeral in the Thunderbird Clan

back for home they were told under no circumstances to turn around and look in the direction of the grave. 159* 764

As soon as they returned home the man in charge of the funeral arrangements went around the village and invited every one to come to the wake. Brave men and warriors are especially welcome. 159* 765

The mourners prepared food and when the sun went down the chief mourner took a stick made of hard wood, lit it, and carried it to the grave, placing it at the east end. It must be still burning when put there. After this the man returned and the funeral manager prepared everything for the feast. When all were gathered around he rose and addressed the people as follows:

Relatives, all you who are gathered around here, I greet you. I have done nothing of any consequence which could justify you in coming here and thus honoring me, but being relatives of mine, you came in the kindness of your hearts to comfort me. I have prepared cooked food and boiled water for the dead person. Tobacco is also handy and as soon as the attendant is ready he will pass this around to those who wish any. 159* 765 537 539

It is good that so many of you have come to-night. You know that we are not creating any new ceremony but are simply following what our ancestors found to be true and good. And as it is said that we should not weep aloud, you will not hear any of us making utterings of sorrow. And even though we weep silently, should any one come to us we will look upon them smiling. We therefore beg of you, should you find us happy in mood, not to think the worst of us. [152] ●

§18. *My Brother Is Murdered*

*159 Shortly after this my elder brother was killed. We
[682] two had grown up together and had hardly ever been
• [150] separated. I felt quite heartbroken over it. I longed
to kill the man who had murdered him. I felt that it
would be better if I myself were dead. In this frame
*159 of mind I took to drinking a great deal. Indeed it was
213 my wish to die drinking and I would announce this
when I was drinking heavily. Up to that time I had
drunk secretly, but now I did so openly. Soon I
became a confirmed drunkard. By that time I had
quite forgotten the fact that I had wanted to die. In-
deed I enjoyed drinking very much.

I got into the habit, then, of giving women whisky
[685] and getting them hopelessly drunk and then I would
steal anything of value they possessed. I also learned
[526] to box and soon became quite expert. I was never de-
feated, and in consequence treated every one roughly.
Every one was afraid of me because of my skill with
the gloves. My father was a strong man and so were
my elder brothers, and neither of them had ever been
[156] defeated at wrestling. For all these reasons I was very
arrogant. Besides all this I was very tall. I am six
[141] feet two inches high and weigh about two hundred and
fifty pounds. In actual fact I was not really as strong

§ 24. *A Woman Quarrels with Me*

*159 I was met by my father and mother and a woman
839 who was living with me before I left. They were very
508 glad to see me. When I got home I found many people
• 152 camping there. At the camp the woman fixed a bed for me, gave me some food, and told me to lie down with her. Instead, I went out and made inquiries about a woman with whom I had once lived. I found that she was still there. To her lodge I went, and with her I stayed that night. In the morning the other woman was angry. However, I continued staying with this new one. Late on the following night some one woke me up. "Come out," the voice said. I went out with a blanket around me and found my former wife. She it was who was calling me. She said, "In the morning
[650] the annuity payment is to be paid in Necedah. I am going there to-night, and I want you to go with me." "I haven't any money," I answered. "As though you ever had any money of your own when you wanted to do something!" I refused to go with her. She persisted, and finally I went back and lay down. After a while she followed me inside and hit me very hard and called me names. She kicked me and pulled my hair. "If I had anything with which to kill you, I would kill you." Finally I got angry, and she stopped and went away.

§28. *Our Prison Life and the Trial*

We were waiting for the spring term of the court. 159* 698
We stayed in prison all winter. I was very tired of it,
but I kept that secret because otherwise the other men
would be likely to make fun of me. Sometimes I really 152 ●
felt like crying, but I acted as though I did not care at
all. I was married at the time I had been imprisoned,
and I hungered to see my wife and was in a terrible
condition, but I told the others that I did not care in
the least. The others were also married, and some of
them showed their lonesomeness markedly. Occa-
sionally one of our wives would visit us. The men said
that I seemed the only one who did not apparently
care. As a matter of fact, of course, I could hardly
stand it, although I kept my condition quite secret. I [212]
only felt better when I wrote a letter to my wife, and
then when she answered I felt very happy.

We used to read one another's letters, and whenever 159* 698
our wives wrote to us, we would tease one another
about the contents.

After a while the spring term of the court arrived,
and we were happy. When the time for our trial came,
however, we were told that our case had been bound
over to the fall term. So we had to stay in prison all
summer. When the fall term came, the case was bound

7:Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

* 159 648 over until the following spring. It was enough to cause one to say "Oh, my!" in impatience. During the win- [531] ter we used to make bead work and compete with one [301] another as to who could do the best. We made beaded finger-rings, and these were always purchased by some [430] one. By selling these rings we thus made quite a good deal of money. We also made suspenders. I made thirty of them and sold them for seven dollars a pair. We thus had plenty of money and drank all the time. There were some prisoners locked up together with us whose terms were almost over, and these were allowed to go outside. They would buy us the whisky. We [525] gambled, too, playing for money stakes.

One day my wife came to visit me. I talked to her through the iron grating. I was allowed to talk to her for a long time. All I could do was to desire her. I • [152] wanted her badly. When the wives of the others came, they felt just as I did.

[578] [273] Once we had a fight. We had been drinking and were disputing about a game. Afterwards we were quite humble about it.

* 159 152 648 837 Shortly after this we found out that my wife had married again. I did not feel like eating, but I tried hard to do so, because I thought that the others would notice it. Then I said to them, "I am glad to hear about this report that my wife has married again. When I get out of prison I will pay the one who has married her, for he is taking care of her until my release. Indeed I have felt quite uneasy about her for some time. Now I feel quite relieved, for she is being

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

provided for." Thus I spoke. But the truth of it was 159 *
that I was as angry as I could very well be. I made up 152 ●
my mind that I would take her away from whomsoever 648
she might be living with. Then I thought that I would 839
make her feel as sad as I could; I thought I would disfigure her, cut off her nose, then take her to the wilderness, give her a sound beating, and leave her there. I could not think of anything else all the time, and I believe that for a time I did not even taste food. I often felt like crying. At night I would not be able to sleep, for I could not forget the whole affair. Sometimes I would dream of seeing her, and then in the morning I would tell the others about it and feel better. Throughout all this time I never thought of all those of my relatives who were really concerned for me. Not even that grateful was I. I only thought of the woman.

Now the time for the next session of the court had 159*
arrived. It was the spring session. We were given a 648
trial. They always took us to the court in handcuffs. We had each a lawyer. At the first hearing one of us was freed, the other three remaining in prison. Then the lawyers pleaded the case of the others, and two more were freed, I being one of these. The man who had actually done the killing was the only one who remained in prison.

[P. 167]

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§29. *My Release from Prison and First Acquaintance with the Peyote*

*159 When we were released we found our relatives waiting for us. My older brother was there, and with him I went home. We began to drink immediately. I was [273] very happy, although when I was in prison I had felt that I would never drink again. We reached the [839] Winnebago the same day. There I met a woman, and I cohabited with her that very night. I had been ● [152] desiring that for a long time. Then I began to drink again. After a while I went to Black River Falls and [839] there met my former wife, whom I immediately took back again.

[527] The Indians were just then celebrating their midsummer feasts. I went among them, took part, and drank [156] a great deal. I considered myself a brave man and a medicine man; I thought myself a holy man, a strong [832] one, and a favorite with women. I felt that I was in possession of many courting medicines. A brave man I felt myself; a fleet runner. I was an excellent singer [527] of songs at the Brave Dance;[99] I was a sport, and I [273] wanted whisky every day.

My mother and father had gone to the Missouri River, to the Winnebago living in Nebraska. They left me in charge of two horses and a wagon belonging

[99] A non-sacred war dance whose songs were very popular.